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ARCHIMEDES.

Although I build you engines new,
 As to my native city due
 When foes surround our citadel,
 These endures not Science well;
 Not thus, she would freely use
 Archimedes of Syracuse.
 He lifts Marcellus' ships on high,
 Or fires them with Apollo's eye.
 Know, these are mercenary arts—
 Of Science but the meaner parts—
 Such as the noble mind most fears,
 In its own home 'mong stars and spheres.
 There, with beauty and subtilty,
 It knows no mixture of utility.

JOHN ALBEE.

NEWCASTLE, NEW HAMPSHIRE, *December, 1880.**LUCRETIUS ON "THE NATURE OF THINGS."*

[One of our correspondents, who has been studying Lucretius, sends us the following analysis of his remarkable poem on "The Nature of Things." (It is a better analysis than our own in *Jour. Spec. Phil.*, April, 1873, vol. vii, p. 94.)—THE EDITOR.]

BOOK I.

The entire of things is infinite. Proved by the argument of imagination. Made up of solid "Atoms," eternal, indivisible, and void "Space," also eternal. Atoms have no qualities. The qualities of things are "*Conjunctions.*" History is "*Events.*" "Time," "from the mind alone produced."

"Nought from nought by power divine has risen."

All the early theories—Earth, Air, Water, Fire, Becoming, *Noûς*, etc., criticised and repudiated.

Gravitation and the Antipodes considered quite justly.

BOOK II.

The process of composition of existing things, by the perpetual motion, contact and reaction, of an infinite number of Atoms, of various kinds, rough, smooth, fine, coarse, etc., and of various, though not infinite, shapes. The Immortal Gods dwell apart from man in perpetual peace. After many efforts, the mass of Atoms formed "the unchanging rudiments of things sublime." Nature is "self-potent and uninfluenced by the